

The St. Johns Herald.

W. H. Van Arman

VOLUME I.

ST. JOHNS, APACHE COUNTY, ARIZONA TERRITORY, THURSDAY, MARCH 19, 1885.

NUMBER X.

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TREASURER, Danielo Baca.
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JUDGE OF THE DISTRICT COURT, Sumner Howard.
CLERK OF COURT, Alfred Ruiz.
Terms of court, first Mondays in February and August.

POST OFFICE.

F. S. STOVER, P. M. Office hours: Open from 9 A. M. until 4 P. M. On Sundays from 1 to 2 P. M. Mail closes going east at 11 A. M.

KEMP HEARD FROM.

On Tuesday evening the News published a letter from a Mormon named Kemp, now in an eastern prison, confined on a conviction obtained in Arizona. On Wednesday evening, taking the letter for the exact truth, the News prints a pathetic editorial, making Kemp one of the martyrs and denouncing, without stint, the court and jury that convicted him. It goes so far as to compare Kemp to the Savior, and declares that the court is wicked than the men who arraigned, tried and nailed to the cross the Messiah. All this is the merest bosh, for it would be impossible, in any court in the Union, to convict any man on the testimony which Kemp, in his letter, declares was all that was presented against him. No jury would find a verdict of guilty on such evidence, and no lawyer would rest a moment were a client sent to the penitentiary on such a showing. Either Kemp has unlawfully lied in his letter, or, under his sufferings, his mind has become touched and he innocently mistakes the real testimony. We do not hesitate to say that this last statement is not probable, because the records show that from the first lying has not been held as a sin, but rather as a divine grace in the church, when the lies have been told on account of the church or its enemies. We are the more confirmed in this because the News declares that "Brother Kemp is a typical Mormon." That he, being outside the law, compares his case to Him who never disobeyed a law, counts for no more than it would if a convicted forger or burglar were to do the same thing. Then, he is not suffering so much as he assumes that he is. He is getting better food than he would be getting at home, and a man that will, to gratify his lusts, break the heart of a true wife, is not going to grieve himself to death because of the suffering of his numerous families. In the course of the article in Wednesday's News there is one sentence which declares that Kemp is not different from "his brethren who have been accorded treatment similar to that which he has been subjected to." It is hard to quite understand what the writer means by that, but if he means convictions in this territory, we challenge him to name one unjust conviction ever obtained here against a Mormon. In point of fact, not one criminal, under the laws, in five thousand is being punished. The News also cites the case of Kemp as a mighty proof that "no treatment, however arbitrary or cruel, can crush conviction out of the human heart." The News is quite mistaken. One conviction which Kemp relied upon implicitly, has been utterly crushed out of his heart. He had a firm conviction that he could defy the laws of the United States and escape the penalty. He believed that when Messrs. Taylor, Cannon, and the rest told him to go into polygamy, and that God would protect him, they spoke by inspiration.

Those two convictions, in his judgment, are the worst crushed pair of convictions that he ever nursed. But there is more than all this to the business. When Mormons who have been contemplating entering into polygamy, see such men as Kemp searched out in the wilds of Arizona and carried away to prison; when they see the head of the church skulking, hiding and running; when they note that a mere whisper that a deputy marshal has arrived in town, causes the foremost men there to take to the woods; they begin to have a conviction, that it is a serious matter after all, to come in direct conflict with the laws, and that conviction they are not liable to lose. Of course they hope for a change since a Democratic President has been inaugurated. But on what do they build that hope? What did the last democratic administration do for them? It is surely the manifest duty of the heads of the church to do one of two things. They should either found a new colony, or come within the laws. They owe their people that much. But where can they find a spot on which to plant a colony? They had better at once resolve to obey the laws.—[S. Lake Tribune.

REQUISITES FOR A NEWSPAPER MAN.

Curtis Guild, in a lecture before the Boston newspaper men, said: What, then, some men may inquire, are the requisites for the newspaper business? An answer to this suggests itself in a reply, in somewhat powerful terms, I will admit, that I made to a pale, hollow-chested young man of twenty-three, who once waited upon me with an inquiry of a similar nature. He had a few thousand dollars and had just graduated from college, and wanted to join with somebody to "start a paper." Start a paper! This is thought by almost every one outside the business one of the easiest and pleasantest things in the world to do—and so it is, if you have plenty of money to start with; but it is not the starting, but the keeping of it going at a profit, that calls for brains. I recall now the reply, probably prompted by a day's severe and exhausting work, when, after listening as patiently as possible to the young man's crude notions respecting a business in which he had no experience, he begged I would tell him, in as few words as possible, the qualifications necessary to prosecute the business successfully. He was somewhat startled by the assertion that they were as follows: A brain as flexible and elastic as steel. A memory as tenacious as iron. A temper even as that of a saint. A digestion equal to that of an ostrich. And the endurance of adamant.

MORMONISM.

The Mormons, in spite of a Democratic president, are not satisfied with their prospects. The condition of affairs in Utah at the present time causes them no little anxiety, and their minds are filled with dire misgivings. The Gentiles are increasing in power and influence, and all efforts to stay the force of public sentiment appears to be unavailing. The fact is that the moral sentiment of the country, confined to no party, but permeating all classes and creeds, is in strong opposition to the religious practices of the so-called saints.

Latterly the women of the country have been taking a more active interest than heretofore in the Mormon question. The latest pronounced and uncompromising foe of Mormonism is the distinguished writer and lecturer, Miss Kate Field. Last week she went to Washington for the express purpose of stirring up Congress on the Mormon issue. She spent nine months in Utah, and is pronounced by the Salt Lake Tribune as "probably the best informed person in the world outside

of the circle of high Mormon officials, on this institution and its effects on men, women and governments." It is her belief that a commission for the government of the Territory would be a judicious plan, and she favors the enactment of uniform marriage laws for all the territories. Women have been the greatest sufferers from this foul Mormon ulcer, and if a woman shall incite the work which shall deal the polygamous system a mortal blow, the whole world will rejoice.—[San Jose Times-Mercury.

A LADY VICTIM.

We extract the following letter from the Salt Lake Tribune, written by a woman who fell a victim to the devilish teachings of the Latter Day Saints:

"ED. TRIBUNE: In Joseph Cook's address on Mormonism the opinion is expressed that the way to put down polygamy most effectually is for the United States to refuse professedly Mormon emigrants a landing on our shores. I think the same. I have been a Mormon. I came from England a young girl, and was immediately after married into polygamy, being the fourth wife. I suffered everything, and had a large family of children. At last disgusted and heart-broken, I made the miserable wretch, the father of my children, leave. I could not write and tell people what I have since passed through from the Saints of God, or at least, members of the Church of Jesus Christ of Latter-day Saints. They have called me everything but a lady, and abused my poor little children. But I am not afraid to challenge the world as to my character, if I did make a mistake and enter polygamy. What a blessing it would have been to me had I been stopped from landing on the American shore; although with the exception of the Utes, I like American people. I do pray that something will be done immediately to keep pure, innocent girls fresh from the old country from entering into polygamy. A VICTIM."

A RIGHTEOUS VETO.

To Governor Tritle special credit is due for his veto of a bill which had passed the Legislative Assembly, and which savored strongly of what is called special legislation. It was denominated "An Act to prevent the introduction of cattle from infected districts," and was undoubtedly in the interest of certain stockmen of the Territory, who held their own interests paramount to those of the majority of the stock-raisers of Arizona.

The bill prohibited the driving of cattle from Texas into Arizona, and the plea for the passage of the bill was that Texas cattle were diseased and consequently should be precluded from our domain, which, as a matter of fact, is untenable.

The Governor, in an able and exhaustive veto message, declares the unconstitutionality of the bill, and holds that its provisions are arbitrary; that the bill was conceived in sin and brought forth in iniquity; is apparent, and the defeat of bantam, feathered by selfish interests, is a matter of congratulation over which a large and substantial element of our best people rejoice with exceeding great joy. The cattle interests of the Territory have rapidly advanced within the past few years, and the owners of large herds in Texas and elsewhere, have looked to Arizona as the country where they could come in conscious security.

The increase in cattle in Graham county lately has been immense, and the defeat of the bill referred to will, peradventure, cause it to continue. Gov. Tritle has done well, and will receive the grateful thanks of those who realize that the greatest good to the greatest number is a fundamental principle never to be forgotten or ignored in the policy of republican governments.—[Clifton Clarion.